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Julia Pastrana & child
were embalmed & cured by
me in Piccadilly London
1862.

J. Gamgee

1862.

1862

THE

SINGULAR HISTORY

OF

JULIA PASTRANA,

OTHERWISE KNOWN AS THE

NONDESCRIPT.

WITH THE OPINIONS OF THE PRESS,

AND MISS JULIA'S SONGS.

PRONOUNCED BY EMINENT PHYSICIANS AND NATURALISTS

TO BE THE MOST

EXTRAORDINARY SPECIMEN OF NATURE

EVER YET SEEN.

COMPILED FROM AUTHENTIC DATA.

1857.

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"The young lady is named Miss Julia Pastrana, and is possessed of a comely figure, and being dressed à la Fanny Elssler in the cachuca, in short skirt, silken hose, and scarlet boots, displays an ankle and other developments, that for symmetry might be the envy of many a successful ballet dancer. Up to this point the peculiarity is not very astonishing, but then comes the inexplicable feature which is the head. Dr. Johnson once commended the orthodoxy of a portrait painter, who, in painting his friend, had so far followed the second commandment, that he had not made the likeness of anything in heaven above, or in earth beneath, or in the waters under the earth. Of a truth the same description may well serve for the head of Miss Julia Pastrana. Such being the case, nothing beyond a mere approximation to the reality can be attempted upon paper. As a first proposition it may be stated that it is in no respect like the head of a female of any known creature. It is not the head of a negro, nor a white man, nor of an ourang outang, nor of a Chinese, nor of a hippopotamus, nor of a Lascar. Nevertheless it partakes of some of the marked features of all those genuses, together with others that cannot be reconciled with any hitherto ascertained laws of physical conformation. There is a head certainly, but instead of being enclosed in a thin scalp, it is encased all over in flesh, nearly an inch thick, and covered with long black hair. The forehead is sloping, the eyelids thick and heavy, with the dull, swelled appearance presented by the eyes of the hippopotamus in the Regent's Park. The nose is broad, shaped like nothing human, and devoid of cartilage from the junction with the forehead. The jaws project like those of the baboon species, and contain two sets of gums. In the forward upper gums are two short tusks; and in the back gum there are full grown molar teeth, but no front teeth; but in the back gum there are some human teeth, and the lower lip projects about an inch beyond the jaw bone, the tongue is like nothing in ordinary animal economy. It is simply a spongy mass, apparently perforated in all directions, and without shape or form. The whole of the face is covered with hairs of different lengths, and round the chin and cheeks there are a full beard and whiskers that a Crimean hero might be vain of possessing. Such is the nearest attempt that can be given, in words, of this strange lusus naturæ. It only remains to be added, that Miss Julia sang the "Last Rose of Summer," and a Spanish song, in very pleasing style, and afterwards danced a bollero, with a grace that only tended to increase the mystification produced by her personal appearance."—*Morning News, July 2nd*, 1857.

"A curious freak of nature, in the person of a female, whose face is entirely covered with hair, with other peculiarities of cranical development; she is to be seen at the Regent Gallery, in the Quadrant, and is named Julia Pastrana: and is described as having been discovered in a wild state, in the mountains called Sierra Madre, in Mexico. She has,

however, acquired the knowledge of two languages, is gentle in her manners, and though short in stature is not ungracefully made. Physiologists, and those curious in such matters, will doubtless visit this specimen of an uncommon variation in our species."—*Morning Advertiser, July 2nd*, 1857.

"She is said to have been found in a cave in Mexico, near the Sierra mountains, and subsequently brought up and educated in the family of one Governor Sanchez, at San Ulloa. She has been exhibited throughout the United States, and the Canadas, and is in England, under the care of her American protector. She appears very affable and intelligent, and speaks the English language with tolerable freedom."—*Mornining Chronicle, July 2nd*, 1857.

"We have, at the Regent Gallery, an exhibition of one of the most extraordinary freaks of nature which has ever been seen in this country, in the person of "Julia Pastrana, the Nondescript," for some time exhibited, in America, as the "Bear Woman," shaped like an ordinary fully developed woman, with the exception of the head, which is large in proportion to the rest of her body, about four feet and a half in height, with a face embellished with a fine pair of whiskers, beard and moustache, a nose, without cartilage, from the bridge downwards, double gums, no perceptible teeth, thick lips and jet black eyes, the appearance she presents is hardly conceivable, and not easily forgotten.' —*Court Circular, July 2nd*, 1857.

"A female of very peculiar characteristics, so peculiar, indeed, as to lead us to believe that she has no equal in the whole race of humanity, she is said to be 23 years of age, four feet, 6 inches high, and weighs 112 lbs. Her general aspect is startling, for in addition to an extreme ugliness of feature, she is covered, as to her face and forehead, with long black hair, and upon her cheek, upper lip and chin, she has all the characteristics of the opposite sex. The forehead is low, retreating, fleshy, and from her head flows an abundance of jet black, straight and moderately coarse hair. The ears are thick and elongated, and, like her face and neck, also hairy. The nose is depressed and spongy, and the lips thick and projecting, like those of a negro, but the skin is of a dirty yellow. In regard to the mouth, there is a distinct malformation. The teeth being arranged within a large over-lapping gum, which in front does the work of the teeth. The molar teeth seem to be perfect. From the chin depends a black beard of some four or five inches in length, and the neck and breast, so far as it is exposed, are clothed with short black hair. Her only redeeming feature are her eyes, which are black, but mild and pleasing, with nothing unnatural in the formation of the orbits. Her head and neck being the only parts of her body seen, all else must be taken on credit; it cannot be denied, however, that this individual partakes more of a male than of

a female in general expression of feature, an opinion, we think, in which most visitors will concur. The exhibitor gives positive assurances as to sex, but some more definite and authoritative guarantee should be procured for publication before perfect credence is expected for a statement which, in the outset, violates common experience and natural usage. These are simply the facts. Under present circumstances we decline expressing any distinct opinion as to the origin of this individual; but to the physiologist and ethnologist there is some field for inquiry."—*Morning Post, July 3rd*, 1857.

"'The Nondescript,' a wild girl, discovered twenty-one years ago, among the Sierra Madra mountains, in Mexico, and recently exhibited in Canada and the United States. The head is altogether of the oran outan type, covered with hair, and plenty of beard, the legs and feet are pretty. She dances well, and sings in Spanish, a language which she learned in the family of Governor Sanche, of Sinaloa, with whom she lived for a considerable period. Julia Pastrana, for so is the lady named, is 4 feet, 6 inches high, and weighs about 125 lbs. She appears to be intelligent and good natured."—*Illustrated London News, July 4th*, 1857.

"She is said to be a Mexican by birth, and twenty-three years old, she is 4 feet, 6 inches in height, thick set and exceedingly well proportioned in the trunk and limbs, the chief peculiarities residing in the face, she has a large tuft of hair depending from the chin, a beard continuous with smaller growths of hair on the upper lip and cheeks, moustache and whiskers. Her eyebrows are thick and bushy; the hair upon her head remarkably copious. All this hair is jet black, fine, and without any disposition to curl—not even in the beard and whiskers. The rest of the face is covered with similar short hairs. Indeed, the whole of the body, excepting the palms of the hands and the soles of the feet, is more or less clothed with hairs. In this respect she agrees, in an exaggerated degree, with what is not very uncommonly observed in the male sex. The dorsum of the hand is incompletely hairy, and the dorsum of the fingers only where it is most obvious in men,—namely, on the first phalanges. In other respects she agrees with the female. Her breasts are remarkably full and well-developed. She menstruates regularly. Her face is peculiar: the alæ of the nose are remarkably flattened and expanded, and so soft as to seem to be destitute of cartilages; the mouth is large, and lips everted—above, by an extraordinary thickening of the alveolar border of the upper jaw in front—below, by a warty, hard growth arising from the gum. The lower set of teeth is perfect; but in the upper set the front teeth are all but deficient, the molars alone being properly developed. Her ears are unusally long. The physiognomy is not that of the negro: the facial angle is rather small. Her skin is of a yellowish brown color. The voice is that of a female, as is especially brought out in her higher notes when she sings. Although perfectly uneducated, she appears intelligent and quick. J. A. Laurence."

In the Lancet, July 11th 1857.

"THE NONDESCRIPT. Every creation of nature or of art which is curious or uncommon, is sure to find its way to London—that great centre of wonder-seeking and money-possessing population—and the rarer the object is, perhaps we should not be far wrong in saying, with respect to the works of nature, the more hideous the creature is, the more admirers it will certainly have. Abortions and monstrosities of all sorts are pretty sure to find favor in the eyes of a London public. The ladies are mighty connoisseurs in anything that appertains to the horrible, and when their curiosity becomes stimulated a little by dint of copious advertisements, frightful pictures, and the reports of pretended *savans*, it is astonishing what eagerness they display in their investigations into the freaks of dame Nature. Whether it is that the ladies like to exhibit themselves in comparison with these rare productions or not, we cannot say, but certainly, on our visit last week to the Regent Gallery, to inspect the "Nondescript," we found many of the softer sex there,—fair, gentle, and fashionable-looking beings, who gazed with a sort of fascination at the strange creature before them, and seemed sufficiently to express their astonishment. Oh, for a genuine Caliban or an Anthropophagus! What a fortune for its possessor! Why has not some ingenious American discovered Prospero's enchanted isle, and presented us with a legitimate descendant of Caliban? They can find Aztecs, and Tom Thumbs, and Digger Root Indians, and Earthmen; why not produce a right down, real, genuine Anthropophagus, with his head beneath his shoulders? We shall see it some day no doubt; but in the meantime, we warn Barnum that the idea is copyright.

"But to return to the Nondescript. This young person is related to have been found, when an infant, in a cave in a wild part of Spanish India, hundreds of miles away from any human habitation. She was then discovered receiving nourishment from a female of one of the tribes of Digger Indians, who denied that it was her child, and gave some unconnected account of the manner in which she became possessed of it. The statement adds, that the region where the woman and child were discovered abounds with monkeys, baboons, and bears, and the delicate inference is obvious. American doctors differ as to the origin of the creature. Some look upon her as a hybrid, and others, as entitled to rank as a distinct species. We incline to the former notice, and look upon the Nondescript as an illustration of Lord Monboddo's theory, which was, as our learned readers no doubt are aware, that man derived his origin from the monkey—that the tail was gradually worn away by friction—that the hair disappeared from the body from similar causes—and that speech, at first inarticulate, became gradually articulate, as man's wants and capacities increased! This is the monkey theory. Dr.Darwin, and more recent physiologists, have a tadpole and an oyster theory; but with these curious speculations we need not trouble ourselves. The description given in the advertisements of Julia Pastrana, or the Nondescript, appears to be correct, and there can be no doubt whatever both as to the sex, the genuineness of the beard and hairy development generally—which we are inclined to attribute to a skin disease—and the quaint, original intelligence and acumen which she displays. The pictures, however, which we see upon the walls are a libel upon the lady, and we must express our indignation at not finding her half so ugly as we had anticipated. Although very stout, and only four feet six inches in height, her figure is de-

cidedly good, the foot, ankle and hands being remarkable for their smallness and almost elegance of *tournure*. She sings well, both in Spanish and English, dances with spirit and grace, converses fluently, appears to be clever at a repartee, and fully to appreciate a *bon mot*. She quite enters into the spirit of the exhibition, so to speak, and is never so happy as when her "levees" are well attended. She appears to be good-tempered and docile, is evidently fond of show, and mightily proud of herself in her fine dresses. Our preformed notions of disgust wore off rapidly in the Gallery, and if we did not quit it with more elevated notions of our race, we were undoubtedly astonished at the intelligence and aptitude displayed by this extraordinary creature. The American who exhibits her states, that she is wonderfully clever, ond that she learns anything submitted to her with rare facility. It is only justice to the exhibitor to say that this statement, like every other which he has put forth, so far as we have been able to test it, bears the stamp of truth."—*Era, July 19th*, 1857.

"Miss Julia Pastrana is "at home" every morning, afternoon and evening, at the Regent Gallery, Quadrant. A Distinguished Furrineer of such undoubted pretensions to not being English, will most probably hold levees of undreamed largeness, to which not the slightest objection can be entertained. Indeed, it is very much to the credit of this lady that she courts publicity; for celebrated ladies will not always show. With Julia, the case is different. There she is, to be inspected, in company with a keeper, who is not so much to prevent her slipping off, as to calkilate and reckon upwards of a few facts for a discriminating British audience. He calkilates, in the first place, that she ain't at all re-pulsive, but there he certainly reckons without his hostess; for the plain fact is, that Miss Julia Pastrana is quite sufficient to make a hippopotamus shudder. No description shall be attempted, for it is already at length in various advertisements and portraits, both of which are perfectly true to nature—or, to whatever it is; and let it be understood, that the animal is quite authentic, and by no means a sequel to Washington's woolly grandmother. On the very fat, and not very well formed, figure of a young woman, imagine (you will be able to do so if you have got *delirium tremens*, or are addicted to eating raw pork) a head combiniug the features of all wild animals, from the chimpanzee to the kilpack,—and you will have some notion of Julia. But there is no occasion for fear, she is as calm and quiet as any girl can be, or at least, any young negress. She will shake hands (you cannot well avoid this) and inquire after your health, and can generally answer any little questions. She sings in English and Spanish, and performs various dances. Very little is known of her origin. We have no hesitation in recommending a visit to the Nondescript, who, by the way, is not unlike the portrait prefixed to Mr. Charles Waterton's "Wanderings." But we do care to herald the serious reflections which the visit may possibly occasion. Indeed, the key note of intense seriousness is so well struck in the concluding passage of a little book (price sixpence) that we cannot do better than quote it for the edification of such of our readers as are of *too* worldly a tone.

"*Those* who go with the expectation of seeing some frightful monster, will have such expectations changed to sentiments allied at once

to awe and astonishment at the mysterious ways of providence, while philosophy will be puzzled amazingly, to account for the wonderful phenonomen that will irresistibly, for the time being, engross the attention."—*Lloyd's Weekly London Newspaper, July 19th*, 1857.

"Regent Gallery, Regent Street. Miss Julia Pastrana, or as she is otherwise advertised, the "Nondescript," continues to hold her levees daily, and although confessing a preconceived idea of something horrible and monstrous, we were equally surprised, upon a recent visit, to find an intelligent and clever little creature, who, despite our predilections, really interested us. She is said to have been found near the Madre Mountains, in the central part of Mexico, when but two years of age, with a female, one of a tribe of Indians, called the root diggers, who was supposed to be her mother, they were brought to a Spanish settlement, called Sinaloa, where, soon after, the woman died without giving any satisfactory account of the origin of Miss Julia, beyond saying that she found her in the woods, a mere infant, deserted by, and probably belonging to, some wandering tribe of Indians. The child, however, was allowed to remain in the family of Don Pedro Sanché, governor of Sinaloa, where she learnt to speak the Spanish language fluently, as also to wash, sew, cook, and do all the ordinary work of a domestic. About three years since, she was induced to leave Mexico for the United States, for the purpose of exhibition, but the parties, at whose instigation she left Sinaloa, not treating her well, she sought the protection of Mr. Lent (her present guardian), with whom she has travelled all through the States and the Canadas, and arrived in England about seven weeks ago. She sings songs, both English and Spanish (untaught), and also dances with a grace scarcely surpassed by a professor of the art. Miss Julia is said to be very amiable, and charitable in an eminent degree."—*Sunday Times, August 2nd*, 1857.

"Miss Pastrana is extremely intelligent, and quick in her replies to the various questions put to her by the audience,—evincing at times considerable humour in her remarks. She sings English, Irish and Spanish songs very correctly; the other night, when we were present, she gave the Irish melody, "The Last Rose of Summer," and was warmly applauded. Her dancing is extremely spirited, and she is evidently a great admirer of this graceful recreation; either in the waltz, polka, schottische, or highland fling, she is equally at home. She is extremely agreeable in her manners, and willingly responds to any enquiries from the audience. Altogether, as one of the most remarkable beings ever presented before the public. Miss Julia Pastrana may be said to excel all her other predecessors, Tom Thumb, the African and Siamese Twins, &c., and will certainly attract numerous wondering audiences. Her romantic history may be procured in a neat little pamphlet at the rooms. We should certainly advise a visit to the remarkable tenant of the Regent Gallery."—*Theatrical Observer, July 20th* 1857.

PREFACE.

The Phenomena of Nature, whether manifested in the animal, vegetable or physical creations, are always objects of intense interest to the Philosopher and Naturalist—certainly not less so should they be to the Christian and earnest inquirer after *truth*, who would discern in every thing presented palpably to the senses, the august attributes of the Infinite Lord of man and the universe. The human mind is prone to fathom the mystery of man's creation especially, although it has ever in vain sought to trace the connecting links between the higher and lower orders of creation—to define the precise boundaries between things animate and inanimate, or to show the constitutional elements of which all things are formed and have life and being, in gradual and regular order of *progression* and perfection—ascending from the worm of the dust, through all the ramifications of the brute creation up to man and the Deity. Truly, in the language of the Psalmist, "Man is fearfully and wonderfully made." He is apt, albeit, to claim to be made in the "image of God,"

and to possess the attributes of the angels of light, yet, when he comes to contemplate his own physical organization or conformation, his pride of heart might well be troubled to find himself but a *single remove* above the dumb brutes that inhabit the caverns and forests, such as the bear and the baboon—creatures either originally *fraternally* allied to, or else created, as a grevious *burlesque* upon poor fallen humanity! If indeed the "proper study of man" is that of his own origin and destiny, surely the specimen of the *genus homo*, whose history is presented in the following pages, must afford an unbounded field for philosophical speculation and reflection; and possibly may lead to the settlement of the puzzling problem of the original *unity* of the human race, or whether the different races of men that now exist have sprung from the first-known Asiatic origin.

At any rate, the so-called "Nondescript," is a *curiosity* of no ordinary kind; and we are satisfied that an examination into the striking characteristics of the extraordinary being will be attended with much instruction and gratification to every discriminating and intelligent mind.

The following pages though savouring of romance and the marvellous, are based on a reality that cannot be controverted.

THE LIFE

OF

JULIA PASTRANA.

CHAPTER I.

THE ROOT-DIGGER INDIANS.

Before proceeding to give an account of the origin, nativity and peculiar characteristics of JULIA PASTRANA, the "*Non-descript,*" it will be proper to make some general allusion to a race or races of savages, known by the common term of the "Root Digger Indians," of Mexico. It is commonly supposed that these Indians compose a single tribe. This, however, is doubtful. Some of them call themselves Shoshonees or Snakes, while another class claim to be Utahs. They differ also in complexion and appearence. Some have skins nearly as dark as that of a regular African, while others are copper-colored or have bright yellow complexions like that of mulattos. They differ from negros chiefly by their aquiline noses, their long hair, and their well-shaped feet. These Indians, likewise, speak different languages, although they subsist on the same kind of food. They are scattered over a wide extent of country from Oregon to the Gulf of California and throughout the territories of Utah and New Mexico. In Mexico, near the Gulf of California, a tribe of these Indians is found. They live in caves in a naked state, and subsist on grass, roots, barks of trees, &c.; and they eat no animal food! They have a great many tame animals, such

as Bears, Monkeys, Squirrels, &c., between which and themselves they know no difference. Their Stature is from three to four feet, and they weigh from eighty to ninety pounds. They have intellect and are endowed with speech. It seems as if Providence had created and provided for them with a view to the state in which they now live. This mountain country is very fertile, full of springs, while grass and vegetation grow in abundance throughout the whole of the year. These Indians get their food daily, and never store up anything. They have no cause to labor, as they neither cook nor wear any clothing.

The term "Digger" is applied to all these Indians, wherever located, in consequence of the method of procuring their food, which consists principally of grass-hoppers, snails and wasps. They are very fond of a certain little animal which the Bible tells us greatly afflicted the Egyptians in the days of Pharoah. The California grass hoppers, however, mainly compose their mess. These insects are caught by digging a hole in the ground, and making a wide circle round it, then driving them in and capturing them. After baking the grass-hoppers over the fire, or drying them in the sun, service berries are crushed into a jam, the insects are pulverised and both are mixed together, when the pulpy mass is fit to be eaten.

Sometimes they mix their cricket-meal with parched sunflower seed, but this kind of food is a luxury indulged in only by a few. They burn off the grass, and then grub in the earth for wasp's nests. Acorns are also a favourite article of diet with them. The Carpenter bird of California, is in the habit of making holes in the red-wood trees and filling them with acorns. When a Digger finds a tree stocked in this manner, he kindless a fire at its root and watches it till it falls, when he helps himself to the acorns. He usually pounds these nuts into a meal and mixing this with wild fruit forms a sort of bread. He also makes a kind of bread from Grass seed.

The male digger never hunts, but usually depends on the exertions of his squaw to provide something to appease the cravings of hunger.

Travellers say that of all the Aborigines known within the limits of the Western Continent the Digger Indians are certainly the most filthy and abominable. They come into the world and go out of it with as little purpose as wild beasts.

It is said that Captain Sutter, the first settler on the Sacramento River, employed these Indians to build his fort. He paid them in a tin coin of his own invention, upon which he stamped the number of days the recipient had worked. These Stamped pieces of tin were taken at his store in exchange for articles of dry goods, &c. He fed his field Indians upon the offal of slaughtered animals and bran sifted from ground wheat. The latter was boiled in large iron kettles, and then placed in wooden troughs, from which they scooped it with their hands and ate with great relish.

CHAPTER II.

JULIA PASTRANA, THE NONDESCRIPT.

The origin and pedigree of this wonderful creature is involved in obscurity. If belonging to any of the tribes of Digger Indians, she has many characteristics which differ essentially from theirs. They have no hair on any part of them, except their heads; their stature is from three to four feet, they weigh only from eighty to ninety pounds, and have spiteful dispositions very hard to govern. The case is quite the reverse with JULIA PASTRANA. She is now four feet, six inches high, and weighs one hundred and twelve pounds. She has thick black hair all over her person, except her bosom, hands and feet. Her mouth is elongated, her lips very thick. She has double gums in front, both in the upper and lower jaw—with only one row of front teeth, and those teeth in the back gum of the lower jaw. She is good natured, sociable and accommodating—can *speak* the English and Spanish Languages,—dance, sing, sew, cook, wash, and iron—these latter accomplishements being acquired, of course, since her introduction to civilized life, having been recovered from a state of nature when she was very young. She is now supposed to be twenty three years of age.

The statement that is generally credited concerning her is as follows:—

In 1830, several Digger women went up from Copala, to a small pond on the side of the mountain, in order to bathe,

according to the usual custom of the country. On returning home, they soon after missed one of their companions. All endeavours to find her proved fruitless, and it was believed that she was drowned, until six years afterwards a Ranchero who was hunting for his cattle in the mountains, heard a voice in a cave, which he took to be that of a Mexican woman. He went down to Copala and got a company of men, who went up and surrounded the cave, and by great stratagem succeeded in recovering the lost woman. She stated that she lost her way and had wandered to the top of the mountain, when she fell into the hands of a rival tribe of Digger Indians, who kept her closely confined in a cave for the whole time from her capture to her recovery by the Mexican Ranchero. The place however, were she was found, was some hundreds of miles from any humans beings, whether Digger Indians or others, and in a region of country abounding in monkeys, baboons and bears. She was at the time suckling this child then about two years old. The woman professed to love this child dearly, though she disclaimed being its parent. The child was christened Julia Pastrana, and its *supposed* mother being deceased, she was allowed to remain in the family of Pedro Sanchez, Governor of the State of Sinaloa, in a domestic capacity. She remained in his family until April, 1854, when she was brought to the United States for exhibition, and has since appeared in all the principal cities and towns, exciting the greatest curiosity, especially among the Medical faculty and Naturalists.

CHAPTER III.

SOME ATTEMPT TO SOLVE THE ENIGMA OF THE ORIGIN OF JULIA PASTRANA.

Since Julia Pastrana was exhibited in the United States, she has been visited and rigidly examined by many of the most eminent Naturalists and Physicians of the age all of whom have failed to come to any *certain* conclusion with

respect to her origin, or the race or order of creation to which she most properly belongs. Some pronounce her a *hybrid*—others a degeneration of the human race—while a number of savans contend that she is a species of being differing from any known to exist. The following certificates and opinions will show how widely they differ from each other.—

Dr. Mott's Certificate.

NEW YORK, December 3, 1854.

SIR:—To naturalists alone we leave the task of solving the enigma concerning the origin of Julia Pastrana, the "Semi-Human Indian," which would have puzzled the Sphinx.

She is a perfect woman—a rational creature, endowed with speech, which no monster has ever possessed. She is therefore a HYBRID, wherein the nature of woman predominates over the brute—the Ourang Outang. Altogether she is the most extraordinary being of the day.

I remain, your's respectfully,
ALEX. B. MOTT, M. D.

From Professor Brainerd.

CLEVELAND, August 5, 1855.

SIR:—In compliance with your request, I will state that I examined the hair of the specimen of the GENUS HOMO which you have in charge, and compared it with the hair of the African, under a high magnifying power, and from this comparison, have no hesitation in saying that the individual in question possesses, by this test, NO TRACE OF NEGRO BLOOD. Her other pecularities, the hair upon the body, its length and structure, the form of the mouth and nose, the size of her limbs, peculiarity of her breasts, &c., and various other features, entitle her, I think, to the rank of a DISTINCT SPECIES.

Your's, truly,
S. BRAINERE, M. D.

Examination by the Boston Natural History Society.

BOSTON, September 21, 1857.

The looks, anatomical conformation, abnormal growth of hair upon the person, sufficiently show that Julia Pastrana belongs to some of the Indian Tribes, supposed to be of Asiatic origin. She is a perfect woman, performing all the functions of the sex. Her hair is very opaque but cylindrical in sections, showing there is no admixture of Negro blood. In her disposition and appearance she is certainly human.

SAMUEL KNEELAND, JR.,
Ex-Curator of Comparative Anatomy of Boston Society of Natural History.

The writer of the present narrative is inclined to dissent from the above views. Who shall say that new *creations*, in the animal kingdom, may not be developed, in view even of the joining of the seemingly most opposite organizations in procreative affinity. In a natural and philosophical point of view, it will be admitted by anatomists and naturalists generally, that the elements of the embryos of all kinds of animals are precisely alike. At least they resemble each other so accurately, that the ablest minute anatomist and observer, armed with the best microscopes ever constructed, cannot distinguish one from another. The germinal elements of the fish, the reptile, the bird, the quadruped—and even of man—appear to be *identical* in form and composition, and nearly so in size; yet do they, in the progress of their development, put on each its generic and specific form, and exhibit its corresponding instinct and qualities. The fish swims, and lives and acts conformably, the reptile crawls, the bird flies, the quadruped walks, runs, and leaps, and man stands erect, and manifests the higher attributes of his superior organization. Of vegetables the same is true; their germinal elements appear to be *identical;* yet do they put forth in time evidences marked by that infinite diversity of shape, size, color, taste, and smell, which characterize the countless hosts of the vegetable kingdom.

CHAPTER IV.

VIEWS OF LINNÆUS, BUFFON, HELVETIUS, MONBODDO, DARWIN, AND GOOD, ON THE ORIGIN OF MAN, INCLUDING THE NOTIONS OF ANCIENT PHILOSOPHERS, AND THE BIBLE THEORY OF THE SUBJECT.

Linnæus, Buffon and Helvetius, derived the origin of man by gradual and slow progression from the monkey. By way of illustrating and enforcing this theory of man's origin, Linnæus actually collected a number of wild men and women,

found in woods and other solitary places, apart from their kind. Dr. Good, however, says of these wild persons, "that they were only idiots escaped from their keepers, or stray children from the hovels of the Lithunian peasants." It is, nevertheless, well known that one of the collection of *animals* by Linnæus, was a young negress, who, during a shipwreck on the French coast, had swam ashore, and was found in the wood of Campaigne, and afterwards instructed in French.

Lord Monboddo was enthusiastic in his belief that man had derived his origin from some of the monkey or baboon species. He mantained that the tail was gradually worn away by friction or rubbing; that the hair on the body disappeared from similar causes, and that speech, which was first inarticulate, gradually became articulate as man's wants and capacities increased, signs and gestures becoming at last a perfect medium for the communication of ideas.

Lord Monboddo's hypothesis has been scouted at, as weak and ridiculous, nothwithstanding he had reasons to believe, from the stories of sailors and travellers, that races of men had been seen by them, having tails, and in other respects resembling baboons. Dr. Good says of these "travellers" and "sailors" that they were "illiterate" men and never entitled to the slightest degree of authority. Perhaps, after all, Dr. Good was mistaken and Lord Monboddo right.

Dr. Darwin thought that man might have sprung from a tadpole or an oyster. His speculations trace the origin of man into the far off recesses of countless centuries, to the imperceptible races of aquatic creatures which he supposed to have been first created. That these aquatic animals gradually improved in the course of ages, till they became oyster mannikins, seeking their food on shore—changing to amphibious animals, and finally, after the lapse of many generations, becoming terrestrial beings, in the shape of Man.

These ideas may seem to us the very acme of the ridiculous and absurd, yet, after all there may be more wisdom in them than is at the first blush imagined. Dr. Darwin was no fool, nor was Lord Monboddo altogether a visionist.

Many indeed have been the theories entertained of the origin of man. Eminent philosophers of all ages have discoursed on the subject with a degree of acuteness and

metaphysical reasoning, which place their conclusions among the most extraordinary and humorous chapters in the history of mankind.

But what were the notions of the ancients concerning the origin of the human being? The Epicurean philosophers supposed man to have sprung from the *generative* power of the earth—that he rose like a wart on its surface and derived his nourishment from milk bulbs, until he cut his eye teeth, when he feasted on pea-nuts, acorns, and lastly, eat of the apple in Eden and became a miserable *human* sinner. Hence the lines of the poet:

> "Earth fed the nursling, the warm ether clothed,
> And the soft downy grass his couch composed."

The Grecian and Roman philosophers held that mankind was propagated by eternal generation, and was co-existent, coeval and co-eternal with the universe! The Christian philosopher, however, will be most likely to prefer over all others, the simple and beautiful theory of Man's Creation, which is to be found in the volume of Inspiration. "God breathed into Man the breath of life, and he became a living soul." Aye, from the inanimate dust, was he at once exalted into the glorious spiritual image of the Great Eternal Soul of the Universe.

Whatever truth or error there may be in these several philosophies or theories, one thing is *certain* enough, that very little is known or can be said in regard to the *first* or original *birthplace* of the *genus homo*. On this point all is doubt and uncertainty. No one knows, indeed, from what *origin* the existing races of men have sprung, much less are we able to trace the commencement of articulate speech and the source of the many languages now spoken throughout the earth.

In the succeeding chapter some curious facts and speculations will be presented with reference to this topic.

CHAPTER V.

ON THE NATIVITY OF MAN AND THE ORIGIN OF LANGUAGE.

In connection with the foregoing notions concerning the *manner* of man's first creation, and his rank in the scale of animated creation, it will not be out of place in this chapter to present some remarkable facts in regard to the *history of man's first home.* With all man's boasted knowledge, he knows little or nothing of his own peculiar organization and of the *actual* spot on the face of the earth where he sprang into existence as a rational and intelligent being. However strange it may seem, it is, nevertheless, a fact that *man's first home is utterly unknown!* The place where his first cradle stood is shrouded in impenetrable darkness! The earliest period of his life is veiled in the darkest night of mystery and ignorance!

The strongest argument in support of the supposition that Asia was man's *first home,* and of the *unity* of his race, is derived from the *analogy* between *man* and the inferior *animals* and *plants*—the two latter always accompanying the former, and deriving their origin from the table-lands of Central Asia. These table-lands *now,* however, are dry and sterile heights, while there is not the slightest trace of the "Valley of Eden," abounding luxuriantly in fruits and flowers. In sooth, if these heights were the locality of the "Garden of Eden," and thrown up, as some geologists contend, by some mysterious convulsion of Nature, the *recollection* or certainty of the fact has passed irrecoverably beyond the reach of tradition, legend and history!

The Celts, the oldest nation in Europe, coming, as they probably did, on the first wave of emigration from Asia, found in Europe, nations whose imperfect language, lawless manners and superstitious faith, precluded the idea that they also were of Asiatic origin, or else that they had been separeted for unknown ages from their early homes and original intimate communion with the Creator, as the Children or descendants of Adam and Eve.

It is conjectured that the *American* Continent is *geologically older* than that of Europe. If so, perhaps, after all, the "Garden of Eden" may have been located *somewhere in the Western Hemisphere;* and that mankind instead of being of

Asiatic origin, originally sprung into existence on the continent of America! After all, the aborigines of America were the first in existence of the human races! Man may have originally travelled from the west towards the east and in turn traced back his footsteps from the east to the west, *as he is now doing*, through a series of ages, only to continue the *circuit* of travel from east to west, and *vice versa*, through all the cycle of years yet to come of this world's physical or planetary existence.

The tide of emigration, at the present time, is *westward!* Nay, the slopes of the Pacific are already crowded with races of men, who in their restless wandering for the foundation of new homes are at the present moment casting their eyes in a *westerly* direction, even to the distant "isles of the sea," as the Sandwich Islands, the Islands of Japan and to other *Asiatic* points. Thus, the west becomes the east, and the east the west, as one part of the human race finds itself placed in antipodal relation to the other. Man, in fact, ever moves or travels with the sun, and will, probably, continue to move through all time.

As the origin of man, then, is involved in so much obscurity, how much more perplexing will it be to determine man's *first* or *original tongue*, or whether, indeed, there ever was an original language *inherent* to his nature? We know that every animal, or nearly so, has certain sounds by which it communicates with its species; but these are simply sounds or simply exertions, differing in distinct creatures, according to the different conformations of their organs.

In ancient times, it was generally believed that there was a language *common*, to all men—that it was the *first* language in use, and that if men were not taught any other language by example, they would all speak that first original language. Experience, however, has proved the fallacy of this supposition. The philosophers, whose *curiosity* has led them to test this matter, have invariably found that *man* is a *dumb* animal, (the same as a baboon or bear, or any other creature, (when placed in a isolated condition or kept from communication with his fellows. At least, he will only imitate the *natural* sounds of some beast or bird, that he may have heard while so cut off from the contact of his fellow men. Herodotus, indeed, tells a story of a king of Egypt having had two sons kept in seclusion and nourished by goats, who pronounced the word *bec*, or *becos*, which in the Phrygian language signi-

fies *bread.* The story is probably a fable, or if true, the circumstance of such a word being used by the untutored children, purely accidental. Possibly, however, the children's imitation of the *bleating* of goats, (a sound similar to the pronunciation of *bec,*) might have led to the idea that they cried for *bread,* in the Phrygian language.

CHAPTER VI.

PECULIARITIES OF SOME OF THE ANIMALS RESEMBLING THE HUMAN BEING.

It may be profitable in the present chapter, to present some of the characteristics of certain animals whose organisations and *instincts* seem to approximate most nearly to the physical conformation and the reasoning powers of the human being.

The Ourang Outang is probably the nearest approach to man of any animal in existence. His structure is very similar to the human skeleton, yet perfectly distinct, having fewer vertebræ than man, while there is a peculiar membranous pouch connected with the larynx or organ of voice which belongs to no division of humanity, white or black. Indeed this very pecularity renders it less capable of articulate sounds than perhaps any other animal in existence. His feet, or rather what are called feet, are in reality as directly hands as the terminal members of the arms. By the great toe, man is enabled to stand erect and walk, whereas the Ourang's toe (so called,) is a perfect thumb and adapted more expressly for climbing.

The monkey is also formed very much like man, practising similar gestures, but having thumbs instead of great toes upon its feet. It has so narrow a heel bone, that it cannot walk with the firm and dignified step of a human being. The quadrumana, however, approximate so closely to man that they may well deserve the consideration of Naturalists and Philosophers who study the instincts of animals. Among the carnivora, or flesh eating animals, Bears take the first

place; for their characters and habits link them in some degree with the preceding order, the *insectivora*. Both principally live on fruit, grains, and insects, and only eat flesh from necessity; or some peculiarity of life, such as confinement or being domesticated.

The carnivora or flesh-eating animals, are divided by naturalists into three tribes—whose characteristics are ascertained from the form of their feet and manner of walking. Bears rank among the plantagrada, or those which put the whole of their feet firmly upon the ground when they walk. They are occasionally cunning and ferocious, but often evince good humour and a great love of fun. They live in caverns, holes and hollow trees. They are generally speaking large, clumsy, and awkward, possessing large claws for digging. They often walk on their hind feet, a facility afforded them by the peculiar formation of their thigh-bones. Bears are always covered with thick fur; which, nothwithstanding its coarseness, is much prized for various purposes. They are remarkably sagacious, and often defeat the stratagems practised for their capture. We might occupy many pages with incidents corroborating this peculiarity of instinct or reason, but it would be only repeating anecdotes of these creatures that must be more or less familiar to every school boy of the present day.

We may, however, state that a most extraordinary fact has been observed with regard to the *intuitive* discrimination of the Bear in detecting his enemy. It is this :—If twenty rifles be fired at him simultaneously, and only one ball touches him he seems to be guided by some mysterious *instinct* to the very person among the whole party who has aimed that ball. Four or five out of the twenty can verify the experiment by agreeing that they alone shall fire, and only one, again, out of their number, loading with ball—the other three or four burning powder. The rest must reserve their charge for the sake of security, and must be ready to knock the bear over in the midst of his rush. It then becomes evident whose shot has told, if the bear be hit at all; and if he be, it will be found he will make no mistake, himself about the individual to whom he owes his wound. In such cases his charge is exceedingly rapid, and woe to the huntsman who is not fully prepared to meet his Bruinship adversary. When a bear cannot hug you, or before he does, he strikes out with his paw, aiming at your forehead, in true *Boxiana* style, and

where his paw descends, it parts the scalp of your head, and drags it down, peeling off the forehead, the eyes, the nose, and the naked skin and flesh of the face, like a mask. The Indian tribes, doubtless, learned the trick or art of *scalping* their enemies, from their neighbouring denizens of the forest —the bears!

A certain English gentleman, who was of a party of Bear Hunters, in Russia, realized this fact to his disfigurement for life, although he was apt to boast of his exploit with the bear and to glory in his mutilation from that cause. *Chacun à son gout.*

With respect to the instinct of monkeys, the annexed interesting story will be read with interest.

In the year 1824, an English officer who was stationed with his regiment, in the neighbourhood of Kulladgee, in India—a region in which monkeys abound in numberless quantities, and whose yells, shrieks, and hootings are indescribably wild—was a witness to a most extraordinary scene, which he thus sketched:—"I was one day, with a native for a companion, climbing up one of the slanting ascents of the Rummuddle cliff, when I became aware that an unusual commotion reigned amongst my friends, the monkeys, which by this time had become so familiarized with my appearance that they seldom condescended to honor me with a snarl, or a bough flung towards me in sport. Creeping round a rock, where they appeared to congregate, and on which grew a large gum arabic tree, completely golden with the abundance of yellow blossoms which covered it, I at once found myself on the stage of a strange tragedy in simian life. In the voluminous folds of a boa constrictor was being slowly inwrapped a beautiful brown monkey, whose last cries and struggles denoted that I came too late, even had I been prepared to do battle with the reptile in the cause of oppressed innocence. The monkeys, in evident alarm, ran hither and thither, mopping, mewing and chattering; but not one advanced near the spot, where presently their poor companion became almost quite hidden from view in the embrace of its destroyer. I determined to watch the process of the affair, and quietly sat down, until gradually the monkey had been moulded, as it were, into a proper condition for deglutition, for I could hear the bones crack, as they broke beneath the pressure to which they were subjected; and, ere long as the respent began to entwist its folds, I could admire, at leisure,

the magnificence of its glittering scales, that shone like some richly variegated metallic substance. I shuddered as I beheld its grand and awful head—the prominent orbits of the eyes—and the eyes themselves, large and luminous with a fiery light. The creature was at least twenty feet in length, and was apparently famished by a long fast. Perfectly heedless of the noise made by the monkeys, it unwound its coils till the victim, now an unrecognizable mass lay before it lubricated and fit to be received into the destroyer's stomach.

"When the reptile had fairly commenced its repast, and before the body began to swell, I retired from the arena of conflict and hall of banquet, desirous of summoning my friend to assist me in capturing the sated giant. I knew that when gorged to repletion, there would be no difficulty in making a prize of the serpent; my friend entered into my plans most willingly. Accompanied by a stout lascar, bearing a stout cudgel and a sharp knife, for slaughter and skinning, we lost no time in reaching the scene, where, however, fresh marvels were being enacted, proving that the passion of revenge is not confined to the human breast.

"Keeping aloof, we resolved not to mar by any interference the, by no means, mystifying operations in which the monkeys were engaged. The boa constrictor lay—thoroughly gorged, and like a log of wood—beneath the same projecting mass of cliff where I left it. On the summit of this rock a troop of monkeys had assembled, and three or four of the largest were occupied in displacing an immense fragment of the massive stone, already loosened by time and the elements from the rest of the ledge. This mass almost overshadowed the reptile. By enormous exertions, made in a silence that was rare with them, they at last succeeded in pushing it onwards until it hung over the boa's head; when, uttering a fierce yell—in which every separate voice mingled—by a vigorous movement they pushed it over. The heavy mass fell right on the serpent's head, crushing it as if it had been a cocoa-nut; and as the reptile lashed its fearful tail, in its final struggles for life, we could not refrain from joining in the singular chorus of rejoicing, with which the monkeys now celebrated their accomplished vengeance."

CHAPTER VII.

THE INTELLECTUAL AND SOCIAL TRAITS OF MISS JULIA:—ANECDOTES, &c.

We leave the naturalists and philosophers to settle the "vexed question" of the difference between *instinct* and *reason*, as developed in the human being and the brute, and return again to the more immediate subject of this little volume, viz: *Miss Julia Pastrana.*

She is now twenty-three years of age, but the calibre of her mind is by no means so well developed as that of most persons. Her face, covered with jet black hair—her elongated mouth—her double, very thick, coral-like gums—her skull, covered, to the depth of half-an-inch, with a fleshy substance, on which grows a cumbrous mass of long glassy, jet-black, silken, straight hair—all go to demonstrate, that she is really the most extraordinary being that has ever existed on the face of the earth.

The health of Julia Pastrana is perfectly good. She seems to be able to endure much, in a physiological point of view. She has never been sick while travelling. She delights to travel, and is inclined to be discontented when idle. Her ideas of making money are limited, but they are brightening, and there are hopes that she will acquire, in time, the money getting faculty, equally with the generality of mankind.

It will not be out of place, at the present time, to mention a few of the many things that occur to persons situated like Miss Pastrana.

While on exhibition, at Carroll Hall, in Baltimore, she was invited to a ball given by a military organization of that city, a copy of whose card of invitation is herewith appended:—

COMPLIMENTARY.

SECOND ANNUAL BALL

OF THE

WELLS AND Mc COMAS RIFLEMEN,

AT CARROLL HALL,

On Wednesday Evening, November 14th, 1856.

THANKSGIVING EVE.

EXECUTIVE COMMITTEE.

Col. Peter Babb,	*Lieut. Geo. W. Bowers*	*Lieut. John Moore,*
Lieut. C. P. Malloy,	*Sergt. A M. Hanson,*	*Sergt. J. Verlander.*

At first Miss Julia seemed indisposed to accept the proferred civility, on account either of diffidence, or because she imagined that the ladies and gentlemen in attendance would make her a subject of merriment. These objections being overcome, she finally consented to attend the festival; and accordingly dressed herself in a most magnificent manner for the occasion. Her attire, or costume, consisted of a blue dress, trimmed with silver lace—white kid gloves—black satin slippers, bracelets, watch, and a splendid set of jewellery, including a diamond ring, which had just been made a present to her.

Although somewhat timid, or bashful, on entering the ball-room, she soon recovered her self-possession, and passed the evening as gracefully, as if she had been accustomed to scenes of fashion and gaiety all her life—making herself agreeable to all the joyous company. Indeed had her face been screened from observation, no one would have discovered anything extraordinary in her behaviour or general appearance, save her handsome dress alone, that might naturally have rendered her the "cynosure of all eyes," particularly among the lovely belles of the monumental city.

On her introduction to the ball-room, in company with her guardian, she was welcomed by the band of musicians playing "Hail Columbia," followed by a grand march, in which the goodly company promenaded around the hall, with Miss

Julia at the head of the procession. After the march, each lady and gentlemen present, was introduced to her, shook hands with her and took their seats. When the second cotillion was announced, Julia was invited by several gentlemen to become their partner in the merry dance, all which attentions she politely declined, inasmuch as it was the first time she had ever attended a ball, and because of her lack of knowledge of the "five positions" of the salstatic divertissement.

Soon, however, the band struck up a waltz, whereupon she accepted an invitation from one of the military gentlemen, and waltzed around the room a number of times with him, having previously learned the waltz by *natural* intuition, unknown to her guardian.

Her next beau was a very genteel young man, in citizen's dress. Quite an incident heightened the zest of this. The handsome gallant ran up to Miss Julia with considerable eagerness, to secure her as a partner in a schottish dance. When the couples, however, had taken their places on the floor, the young gentlemen, either from fright, or some other undefined emotion, was observed to change colour several times, and to exhibit a degree of embarrassment, strangely at varience with his character. He quickly rallied his feelings, however, and having acquitted himself in a creditable manner, through the evolutions of the light fantastic toe," led his partner, in a graceful and courteous manner, to her seat. In this way the festival passed off piquantly and delightfully to all present—Miss Julia included, who afterwards expressed the pleasure she felt on the enchanting occasion.

During her exhibition at Bell-air, a small town in the interior of Maryland, it happened that the County Court met for its usual session. Judge Price presided, having just been elected and inducted to the office. The Judge was invited by Julia's guardian, to pay her a visit. He did so, and after examining her sufficiently, he remarked that she was too great a curiosity to see without paying for it. He promptly tendered a piece of money and retired. The reason and circumstances of the Judge's liberality being explained to Julia she instantly replied that he was a "good Judge and an honest man," and that she would be willing to have him preside even where she on trial for *Murder!* The reason of her speaking of murder arose from the fact, that a man was on trial at the time for that hideous crime, having shot

a fellow creature. This incident would show, that Julia has a mind capable of reflection, and that she has proper notions of *human accountability*, as well as a sense of the true distinction between right and wrong.

Miss Pastrana's ideas of a city or town, after seing it, as a general rule, are tolerably correct. In most cases she expresses herself with great reason as to the probability of doing a good business in her line of profession. Her memory is very retentive and she never forgets the countenance of any one she has ever seen, and will readily name the place or occasion when she first saw them. She often meets those whom she has seen months previous, and will at once inform them of the fact, and detail all the circumstances of the case quite succinctly and clearly.

She learns everything with about the same readiness as a child of eight years of age, and retains knowledge in a similar degree. Her disposition is kindly and affable, and she endeavors to please everybody. She is aware that she is on exhibition and understands that all who visit her expect to be satisfied that there is no attempt at imposition on their curiosity or credulity. She unhesitatingly submits to every examination or inquisition conducted in a proper manner, as if willing to advance the cause of science or to gratify the laudable curiosity of all who attend at her public levees. She is always cheerful and appears perfectly contented with her position in life, and seemingly is philosophically resigned to every contingency of destiny, of whatever character in the sublunary state of her existence.

CHAPTER VII.

CONCLUDING REMARKS.

In conclusion, the Guardian of Julia Pastrana, would remark that there is nothing in her appearence in the least calculated to offend the sensibilities of the most fastidious, whether viewed socially, morally, or physically. A feeling

of pity rather than of repugnance or antipathy, is generally experienced in the bosoms of all who pay her a visit. There is sufficient of the characteristics of her womanly nature, as connected with her personal appearence, and the manner in which her levees are conducted to dispel any thing allied to the revolting or disagreable. Persons who visit her with the idea of seing a wild beast in a cage of a menagerie will be disappointed. Those, who go with the expectation of seing some frightful monster, will have such expectations changed to sentiments allied at once to awe and astonishment at the mysterious ways of Providence, while their philosophy will be puzzled amazingly to account for the wonderful phenomenon that will irresistibly for the time-being engross their attention.

In any point of view, "Miss Julia" is a *curiosity* of remarkable interest, and must be seen to be fully appreciated. She is worthy of a special visit, if it be but to realize something of the profound riddle in which the *origin* of the *Aborigines of America* is involved. The Indians were found on the Hesperian Continent in countless myriads, at the time of its discovery by *Christopher Columbus* while the manner in which they were treated by *Cortez*, in his "Conquest of Mexico," has been the theme of the romancer and historian for centuries. Yet neither revelation nor science have as yet offered the key for the solution of the perplexing problem, whether the "Red-Skins" of America are of *Asiatic* origin, or whether they have not always been *indigenous* to the land of the Incas and Aztecs! Surmises abound from the most absurd to those of some plausibility. The Indians have been, at will, transferred into exiled Jews or banished Chinese while their language has been called Syriac, Welsh and Celtic—*still their origin remains unknown!*

Miss Julia's appearence in London is not unmarked on the part of her visitors by traits which are in themselves a direct contradiction to premature and we think somewhat rashly stated opinions which appear to treat the exhibition as one undeserving the patronage of persons of a healthy-tone of mind. Not only do adults express a just and chatitable commisseration for this young person by kind words and well-chosen attentions; but children even, who surely cannot be accused of evincing symptoms of a corrupt nature, but whose impulses surely proceed from a divine source, readily and ingenuously recognise in this instance a further convincing proof of the mysterious ways in which the Creator

manifests his Almighty will, bestowing on Miss Julia such innocent carresses as completely set at nought the far-fetched speculations of the cynic.—Again we say that those who are of a purely morbid turn of mind can gratify an insatiate curiosity at the expense of proper feeling, deriving but a momentary interest from that which to right-minded persons, whether scientific, philosophical or purely religious, will be a subject for grave and serious reflection.—

Go and see Julia Pastrana, the "Nondescript," and learn wisdom, subdued by becoming humility. Go and endeavour to realize where man's bestial attributes terminate and where those that are *Divine* begin!

"God works in a mysterious way,
His wonders to perform."

FINIS.

C. Housefield, General Printer, 3, Litchfield Street, Soho.

SONGS SUNG BY MISS JULIA PASTRANA.

THE LAST ROSE OF SUMMER.

Music by Sir John Stephenson. *Words by* Moore

'Tis the last rose of summer
Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh.

I'll leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go sleep thou with them;
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
When friendships decay,
And from love's shining circle
The gems drop away!
When true hearts lie withered,
And fond ones are flown,
Oh! who would inhabit
This bleak world alone.

NAPOLITAINE.

Composed by Alexander Lee.

Napolitaine! I am dreaming of thee,
I'm hearing thy foot-fall so glorious and free,
Thy dark flashing eyes are entwining me yet,
And thy voice with its music I can ne'er forget;
I'm far from thy land, from thy own sunny home;
Alone in the wide world with sorrow I roam:
In the halls of the gay, or wherever it may be,
Still Napolitaine! I am dreaming of thee.

Napolitaine! art thou thinking of me?
Hath absence not banished my mem'ry from thee?
Dost thou think of our meetings their whispers to keep,
When bright eyes were calling all loved ones from sleep?
And yet I would not have a shade on thy brow;
As bright as thou wert let it shine on thee now.
For mem'ry yet brings all thy beauty to me;
Still, Napolitaine, I'm dreaming of thee.

WHO'LL HAVE ME.

Composed by G. A. Hodson.

Who'll have me, who'll have me as a partner for life,
I address those young men who are seeking a wife,
Say, say, will you have me, and I'll be to you,
A firm and sincere friend, both constant and true;
Who'll have me, who'll have me, you'll never regret
The choice that you made, or the day that we met;
I can sing, I can play, I can sew, I can darn,
And what I dont know I am willing to *larn*.

Who'll have me, who'll have me, for better or worse,
I'll attend to your home, I'll take care of your purse;
I'll be with you in weal, I'll be with you in woe,
In fact, I'll be with you wherever you go.
Who'll have me, who'll have me, oh dear, I'm afraid,
I shall pine to a shadow, and die an old maid.
Oh say will you have me, decide and pray tell,
In a few lines addressed to your dear Isabelle.

MISS JULIA'S OWN.*

The Music composed expressly for her, by G. F. Taylor.

The words by John Blackman.

I came o'er the ocean a strange featured child,
From Mexico's valleys, so lonely and wild;
A country of beauty where song-birds abound,
And green grass, unwithered, grows all the year round,
I lived 'mid the mountains, I dwelt in a cave.
Apart from the homes of the thoughtful and brave.
My food was the herbs where the dark river glides,
My drink was the purest that nature provides.

I left those drear regions, untilled and unblest,
Through Canada went, and the States of the west;
I passed through the lands of the slave and the free,
Where thousands have listened with pleasure to me.
I've now reached old England, the fairest of isles,
A candidate here for your favor and smiles;
To please you I'll try with my dance and my lay,
And think on your kindness when far, far away.

* *This song is just published and can be had of Miss Julia at her Levees.*

C. Housefield, General Printer, 3, Litchfield Street, Soho.

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